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- 29:13, etc.; 4) from a comparison of passages note his method of interpreting the Old Testament, whether (a) the traditional method of his time; (b) essentially the modern historical method; (c) an original method, peculiar to himself, ignoring the formal contents, but drawing out the spiritual and divine elements in the Old Testament revelation; 5) conclusion as to his knowledge of and training in the O. T.
2. His use of the O. T.: 1) for illustration and argument, Mt. 12:3-5, 39-42; 6:29; 2) in defence of his claims as the Christ, John 5:39, 46, 47; Lk. 24:26, 27; Mk. 12:35-37; 3) in time of sore trial, Mt. 4:4, 7, 10; Mk. 15:34; Lk. 23:46.
  3. His regard for the O. T.:\* 1) from the foregoing facts sum up what may be said of Jesus' regard for the O. T.; 2) note also Mt. 5:17, 18; John 10:35; Lk. 16:31; Lk. 24:44, 46; 3) the bearing of all these facts upon *our* conception of the O. T. history and writings.

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## STUDY XXXIX.—JESUS AND HIS TIMES.

### I. Introductory.

1. Jesus was a man of his time. It is important to emphasize this fact which is often overlooked. It was not accidental that he lived in Palestine among Jews. His earthly activity and teaching were suited to those whom he saw and addressed. Through the forms of speech and courses of life which characterized his people he conveyed the message of universal truth.
2. If this is true, then, in studying his relation to his times we gain the only sure foundation on which to build our understanding of his teaching and relations to all time. We shall hope to escape many dangers arising from the attempt to apply indiscriminately and immediately to other and different circumstances what was first intended for a special case among a particular series of circumstances. It is believed that not only will the person and life of Jesus be more clearly seen and more highly estimated, but also his universal relations and the breadth and power of his teaching for us and all men will be more firmly grasped by a study of "Jesus and his times."
3. It is to be remembered by the student that these outlines are not intended to be accepted by him without study, reflection and reading. They are to guide and stimulate, not to furnish a substitute for, original, careful study. References to the best literature, as also to that presumably available to all, are given.

### II. Jesus as a Jew.

- Recall the topics of "Study" XXXIII. and note, 1) his genuinely Jewish childhood;† 2) the absence of any foreign influences (cf. Saul of Tarsus); 3) the geographical limits of his life and activity; cf. Mt. 15:24.
2. Observe the Jewish customs which he observed, e. g., 1) the language he spoke; 2) observance of feasts; 3) synagogue-worship, Lk. 4:16; 4) other customs, e. g. clothing, John 19:23; feasting, Lk. 5:29, etc.
  3. A similar Jewish characteristic in the form of his discourses, 1) their gnomic character, cf. Lk. 10:1-5; 2) their figures of speech, cf. Mt. 13.

### III. Jesus and the People.

1. From hints in the Gospels determine to what class of the people Jesus belonged; cf. Mk. 6:2, 3; Lk. 2:1-7, etc.

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\* See some remarks in Weiss, *Life of Christ*, vol. II., pp. 63 sq.

† Vallings, p. 52.

2. Consider his ministry as related to the people 1) his preference for the people rather than for the authorities; 2) his choice of Galilee and its people rather than Judea; 3) his choice of the sinful and despised rather than of the righteous, Mk. 2:17; 4) the impression he made upon them; (a) authority, Mk. 1:22; (b) sympathy, Lk. 7:36-50; (c) moral purity, Lk. 19:1-10.

#### IV. Jesus and the Parties.

1. Make a more or less careful study of the religious parties of Jesus' time; 1) *the Pharisees*;\* (a) their name as significant of their origin and characteristics; (b) the schools of Hillel and Shammai; (c) their political views; (d) their religious views, including (1) the doctrine of providence; (2) tradition, Mk. 7:1-9; (3) resurrection; (4) O. T. interpretation; 2) *the Sadducees*;† cf. "Study" XXII. iii., 2,3; 3) *the Essenes*;‡ (a) their origin and characteristics; (b) their religious and political views, including (1) fatalism; (2) literal and formal observance of law; (3) monasticism; (4) communism; (5) mysticism; 4) *John the Baptist*, cf. "Study" I., iii., 2,3-5).
2. Inquire thoughtfully into the relation of Jesus to these parties: 1) the view that he drew something from their views and incorporated it in his teachings;§ in favor of this, (a) probability of a pharisaic training in his early life; (b) resemblances in his teaching to (1) pharisaic, Mt. 22:31,32; 6:25-34; and (2) Essene|| views; (b) his relations to John the Baptist, cf. "Study" II., iii., 2, 2; 2) the position that he owed nothing to any of these parties;\*\* in favor of this, (a) his denunciations of Pharisees, Mt. ch. 23; and Sadducees, Mk. 12:24,27; (b) no reference to Essenes; (c) his language concerning John, Mt. 11:11; (d) his language concerning himself, John 6:35; 8:26; 14:10; 3) a mediating position; Jesus was influenced in his teaching both as to matter and form by the religious views of his time, but was entirely original in the essential ideas of his Gospel; in favor of this view are all the arguments which are urged in behalf of both of the former positions.

#### V. His Teaching for his Times.††

It will be possible here only to suggest the greater topics and leave the student to work them out and add the lesser elements of the teaching. Note the teaching of Jesus:

1. **For the Religious People of his Time.** 1) He accepted and used some of their chief religious conceptions and forms, e. g. "God," "kingdom of God," "the Christ," "the Old Testament," "feasts," etc.; 2) he put new meaning into these conceptions and forms, e. g. (a) God is the *Father* in the highest sense of that word; (b) the Christ is a *spiritual* deliverer; (c) the kingdom of God is *within* the man; 3) the special message for special classes: (a) the Pharisees, Mt. 15:1-20; Lk. 18:9-14; (b) the Sadducees, Mk. 12:18-27; (c) the genuinely religious, Mt. 5:6; 11:25-30, etc.

\* Stapfer, Bk. II., chs. 1-5.

† Stapfer, Bk. II., ch. 14.

‡ Neander, Bk. II., ch. 1.

§ Stapfer, pp. 468 seq.; 489 seq.

|| Ellicott, *Life of Christ*.

\*\* Stapfer, pp. 468 seq.

†† Stapfer, Bk. II., ch. 16, has some excellent suggestions though in some respects yielding too much to the rationalists. See also Bruce, *The Galilean Gospel*, ch. 2.

2. **For the Sinful of his Time.** 1) He sought them out; 2) he called them to repentance; 3) he promised forgiveness; 4) he revealed the possibility of reform and of the attainment of righteous character.
  3. **Summary of his teaching for his time in two great ideas;** 1) the doctrine of faith in God as over against salvation by works; 2) the doctrine of a crucified Messiah.
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## STUDY XL.—JESUS THE CHRIST.

### I. Introductory.

1. If there is danger that we forget the local and temporal in the life of Jesus, it is also supremely necessary to remember that he was more than a Jew and a teacher of Jews. In this "Study" an endeavor is made to apprehend some of the larger, the universal elements in his life and work.
2. This subject may suitably close a series of "Studies" which has been entitled "The Life and Times of the Christ." The student may well be reminded that the aim of these "Studies" has been, 1) to approach and consider the subject from the O. T. stand-point; 2) to suggest methods of work and material for study; 3) to present the work from the inductive point of view; 4) to afford a plan or basis upon which further studies might be prosecuted. Those who have followed the course may be left to judge in what measure the attempt has been successful.

### II. Jesus as the Jewish Messiah (Christ).

1. *His own realization of it:* 1) recall "Study" XXXVII., ii., and inquire whether he realized all its meaning at the beginning of his work, e. g. that it involved death, etc.; 2) observe the manner in which he reveals it and the reasons for this; cf. Mk. 1:34; 3:11,12; 8:29,30; John 4:25,26; 9:35-38; Mk. 14:61,62, etc.
2. *The grounds\** on which he is shown to be the Christ: 1) the testimony of John the Baptist; 2) the voice from heaven; 3) his wonderful miracles; 4) his express language claiming it (see above); 5) his resurrection as its crowning evidence, Acts 2:32-36.
3. Note the success of the Gospel at the beginning as dependent upon the Messianic element in it, i. e. 1) its fulfillment of the O. T. conceptions, 2) in a new and unexpected but convincing manifestation of *Jesus as the Christ*.†

### III. Jesus the Christ in his Universal Relations.‡

1. **His Character.**§ Endeavor to grasp, 1) one or more of the principal elements in the character of Jesus the Christ; the following are suggested: (a) moral purity; (b) unselfish love; (c) lofty ideals; 2) certain minor elements, e. g. (a) self-control; (b) the passive virtues; (c) union of diverse qualities; joy and sadness, humility and pretension, etc.

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\* See Stanton, *Jewish and Christian Messiah*, p. 252.

† Cf. Stanton, pp. 150,151, "The new religion did not spread . . . chiefly through the fascination exerted by the moral beauty of . . . Jesus, but by virtue of the faith that the Christ was such an one, that, as the 'Christ,' Jesus had said and done and endured what He did."

‡ Vallings, ch. 22.

§ Bushnell, *Character of Jesus*, being ch. 10 of "Nature and the Supernatural." Smith's Bible Dictionary, p. 1384.